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ABSTRACT

This brochure presents information and guidance for organizing intercultural seminars that bring together professionals and members of individual ethnocultural communities to share information and experience and to provide insight into the concerns of different communities. The first section is devoted to the "multicultural debate": the problems surrounding the view of Canadian society as a mosaic. The second section focuses on specific guidelines for planning, organizing, and conducting intercultural seminars. The guidelines were developed from the experiences of the Citizenship Services Branch of the Ontario Ministry of Culture and Recreation. (MK)

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Guidelines for conducting

Intercultural Seminars

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Introduction

This brochure is being issued in response to numerous requests for information and guidance in organizing intercultural seminars. Such seminars bring together professionals and others with knowledgeable members of individual ethnocuitural communities. They make it possible to share information and experience and to provide insight into the concerns of different communities.

Intercultural seminars can be as informal or as structured as their organizers care to make them. By bringing together people who are active on the local level, they are able to focus on specific concerns. The shared insights are not only theoretical, but also have practical application.

This publication contains materials which appeared originally in *Outreach for Understanding* edited by Dr. George W. Bancroft and published by the Multicultural Development Branch in 1976. *Outreach for Understanding* resulted from a series of intercultural seminars held in Toronto and organized by the Intercultural Exchange Committee which the Chairman, Dr. Bancroft, provided with dynamic and wise leadership. Both the Chairman and the Committee deserve gratitude and recognition for a pioneering job excellently done.

The materials reprinted here with slight modification are from Chapter I and the Appendix of *Outreach for Understanding*.

It should be noted that the Multicultural Development Branch referred to in the body of this report now is named the Citizenship Services Branch.

The multicultural debate

EXCERPTS

Both the provincial and the federal governments have promulgated the doctrine of the multicultural society in Canada. One provincial publication, the 1974 *Annual Report of the Ontario Advisory Council on Multiculturalism*, sees the multicultural society as one "in which different cultures are brought closer together, benefiting from contact with each other." The Council members believe:

- That the association of races with each other enhances the contribution each can make to the other — a belief which equates multiculturalism and multiracialism.
- That the many philosophies of life that each cultural group expresses, will enrich each other *when brought into contact with one another.*
- That the "melting pot" concept of a society would produce a bland mixture in which undue emphasis would be placed on conformity.

And they see the following as the objectives to be pursued through a policy of multiculturalism:

- The encouraging of each ethnocultural group to develop to its maximum potential its religious, cultural and spiritual values.
- The encouraging of each ethnocultural group in our society to learn as much as possible about the spiritual and cultural values of all other groups.
- The encouraging of an "inter-sharing" of specific cultural values among the groups.

The credo which the Council expresses and the objectives formulated are impressive, but several serious questions have to be faced before rhetoric can be translated into praxis. For instance, the credo implies that multiculturalism is equivalent to multiracialism. Yet it is conceivable that one racial group can have markedly different cultural expressions if for example, the world of one group is the rural reality, and that of the other the urban existence. By the same token, it is possible to have several racial groups sharing the same culture, as in many areas of the Caribbean. East Indians, Africans, Chinese, and Anglo-Saxons, for instance, all see themselves as Jamaicans. So the question arises: What consequences follow if multiculturalism is equated with multiracialism? What consequences if it is not?

The Advisory Council advocates that ethnocultural communities should have the opportunity to develop their cultural and linguistic identity. This means that the ethnic solidarity of each group should be encouraged. And there is merit in this recommendation, but two disturbing questions arise: Is ethnic solidarity consistent

with the current high rate of geographical mobility? Secondly, is ethnic solidarity not contradictory of multiculturalism since the former implies the exclusion of those who are not of the same ethnic background?

Perhaps the difficulty with the concept is best illustrated by considering side-by-side recommendations and statements which the members of the report make on multiculturalism. On the one hand, the council recommends that the state ensure that "every group will have the right, and will be encouraged, to pursue its own language and cultural identity." On the other hand, the Council praises "the recognition by the Ontario Government that this province is bilingual and multicultural." But as anthropologists have pointed out, the significant component in culture is language, and if each group works for the survival of its language and cultural superiority the Ontario government will have to recognize a *multilingual* and multicultural society in Ontario.

One of the reasons why there is some difficulty in defining clearly what the multicultural society is like, or should be like in Canada has to do with the models or metaphors used to describe this country and the United States of America — the country with which comparisons are always made. The models are the "melting pot" and the "mosaic." The Council rejects the former as appropriate for Canada because they believe that "the 'melting-pot' concept of a society would produce a bland mixture in which undue emphasis would be placed on conformity." There is much that is wrong with the statement — not as a belief, for one is entitled to believe anything — but as fact. There is nothing to say that the mixture produced in the melting pot would be bland. Mixture, yes. Bland, no, or not necessarily. Indeed, something uniquely vibrant may very well emerge. If we shift the model a bit from melting pot to goulash, anyone will tell you that the latter is far from bland.

The Council believes also that undue emphasis will be placed on conformity. What the Council ignores is the fact that we already live in the age of the faceless mass man, in North America at least. We look alike, eat alike, and talk alike thanks to Coca-Cola, television, and the standardized packing both of our disposable goods and ourselves. So to say that the melting pot will emphasize conformity, implying thereby that it will bring it into existence, is to err. There is already a severe loss of individuality in our society.

While the Council does not say so, it is often felt that Canadians should reject the model of the melting-pot because it is American. Incipient Canadian national pride is as much the reason for rejecting the Yankee melting pot and advocating the maple leaf mosaic. Where the rejectors of the melting pot err is in failing to recognize that the United States was never a melting pot society. More than a decade ago, Glazer and Moynihan in *Beyond the Melting Pot* argued that the

notion of "the intense and unprecedented mixture of ethnics and religious groups in American life [blending] into a homogeneous end product has outlived its usefulness and also its credibility."

There has always been a disinclination on the part of third and fourth generation descendants of immigrants to blend into a uniform natural type. Anyone who has visited large metropolitan centres such as New York and Chicago knows that various racial groups live in their own subcultural enclaves and celebrate their own national days — the Italian Columbus Day, the Irish St. Patrick's. In short, marked subcultural groupings *do* persist in the United States and that country is more a mosaic than a melting pot. The thought strikes one that, if the *U.S.* were really a melting pot, the "ethnic" vote would not be the powerful political factor it is today.

If, then, the model of the melting pot is rejected for Canada, for whatever reason, what can be said about that of the mosaic? Does it merely mean that our Canadian society is made up of a number of subcultural groups? This is so painfully obvious as to be almost trite in the stating.

But there are two significant components in a mosaic that need to be provided for: the ground, and the design formed. For some Canadians, the "ground" consists of the two founding races or the charter groups as they are euphemistically called. But surely the Indians and the Inuit *must* be considered among the founders of this nation, for it was upon their skills that the French and Anglo-Saxons built. Setting that significant issue aside for the moment, one is still in difficulty as an attempt is made to delve further into the concept of two founding races.

They are the French and the Anglo-Saxons, and presumably the matter rests there. But it cannot, because a significant French element see themselves or feel that they are seen, not as *Canadians* who are of French culture, but as French people living in an Anglo-Saxon nation (or society) or on Anglo-Saxon land whereon they are grudgingly permitted to lease territory.

And it could be argued that many Anglo-Saxons either consciously or unconsciously support the French in this view, for they really do not see the French as "equally chartered." ...

But the problem of the two founding races is complicated still further by the debate that occurs over the Anglo-Saxon component. True, the debate is not loud, but many people from Britain ... take issue with the Englishman, the real Anglo-Saxon, being singled out and identified with the founding of Canada. What of the major role of the Scots, the Irish, and to a lesser degree the Welsh?

So far, we have tried to argue that the concept of the two founding races as the "ground" on which the Canadian mosaic is formed contains elements of imprecise thinking. The imprecision increases when we consider the second major component of the definition of a mosaic, namely, the design that emerges as the "bits of colored marble or glass" are put together. These bits of marble or glass are long lines of immigrant groups from countries other than France and Great Britain — Germany, the Netherlands, Finland, Italy, Japan, China, the West Indies, India and so on.

In the past many of these groups accepted that being in Canada was a second-class, non-charter privilege. The increased percentage of non-French and non-British stock currently in the Canadian population and the enunciation of governmental policies of multiculturalism, have made immigrants more vocal. They desire not only to maintain their cultural heritage but demand that something be done by the government and other public institutions to foster its preservation. And so the Greeks are asking that their language and culture form part of the curriculum in the public schools in those neighborhoods where the Greek citizens predominate. So do the Chinese, the Ukrainians and the Italians....

Now the difficult question arises: Wherein lies that which can be labelled "Canadian" and "Mosaic"? Is it in the fortuitous juxtaposition of ethnocultural elements on a "ground" whose validity some might question? Is it in the bedrock of Anglo-Saxonism in all places except the French "territories"? Or in an amalgam of these two fused and tempered in prairie heat and tundra cold, with the colored bits of marble and glass lending an exotic touch — and no more? ...

In its credo the Advisory Council rejects the notion of the melting pot and accepts the mosaic. But what this means is obviously not easy to enunciate. It might be that the emerging Canadian identity will be formed from the two models whereby subcultural cells could be clearly distinguished but, at the meeting points of two or more cells, a blend with a new subcultural reality emerges.

Migration is usually thought of as an economic and demographic phenomenon. This point of view is incomplete for it does not take into account the large field of intercultural relations. In fact, due to international migration many relations between the cultures of different countries are established.

These relations tend to fall into three categories:

- The adaptation of migrants to the cultural environment into which they have been introduced.
- The influence on the cultural environment of the receiving country and the modification of some of its features by the migrants.
- The repercussion experienced by the cultural environment of the country of departure.

For all migrants, the departure means a cultural uprooting. Whether permanent or temporary, migration is a separation and a disassociation from the cultural environment.

But this separation could become a liberation, if the immigrant finds himself in a culture technologically more advanced than his own. Many lead an existence in which they are slaves of their environment, unable to leave the surroundings in which they are condemned to live. Usually the departure is spontaneous and voluntary since the migrant wishes to advance socially, to obtain an education or to practise the profession of his choice, for which there may be no opportunities in his own country. In these cases, social advancement is the aim of the migrant and, for those who think about and prepare for this separation, migration is a very favorable step. The migrant is readily disposed to adapt himself to a new way of life. But from the time of his arrival, he must realize the reality of the ties of dependence and solidarity with his new cultural environment. Successful integration into the cultural environment of the receiving country requires clear thinking. Intelligent action.

If the migrant is not prepared for this experience, the psychological shock could be harmful to him. The problems which must be taken into account are so complex that he risks being overwhelmed by them. It cannot be repeated often enough that only an extensive human, cultural, and spiritual preparation can spare him disappointment and failure. This preparation, however, cannot be acquired at the last moment, but must be the result of mature reflection.

On August 4, 1962, Pope John gave the following advice to social workers concerned with migration from Italy: "Emigration is essentially a human affair of vast proportions, the protagonists of which are men and women, that is to say, real persons, each having his own will and his problems; persons capable of great sacrifices in order to attain a more favorable economic situation, ready for all environmental adaptations and cultural assimilations, according to the plan of Providence. Emigration can be considered as a process which supplies living energies that should arrive unimpaired and ready in the countries which receive them. Every effort must be made to give the emigrant appropriate religious, cultural and technical preparation. That is what they ask for: a constant and co-

ordinated effort to provide the desirable preparation which enables an essential integration in the new residence."

The receiving cultural environment can benefit from this cultural exchange. Migration brings to the environment of the receiving country a human and cultural enrichment. The migrants bring the traditional customs of their native country and often cultural innovations unknown in the new country.

The cultural enrichment of the receiving country takes two forms: a communal form, that is, the influence on the cultural community, and an individual form, that is, the particular contribution of the intellectual, the technician or the artist to a particular cultural field in the new country.

Immigrant communities make an effective contribution to Canadian society. The contribution is noticeable more rapidly in certain cases than in others, but it is indisputable. In the beginning, the immigrants have a very strong tendency to create or maintain an autonomous cultural life. Through this tendency the positive values of another culture are accepted by a receiving environment. The result is favorable for the culture of both the host and the sending countries.

To get this result, the receiving country must not present a closed door to foreigners, and the migrant must be treated with respect, that is to say, on an equal footing with other members of the community. For a communal and fraternal spirit to develop, it is not enough that men live together and tolerate the immigrant. They must live in friendship and understanding. Only by living in a spirit of fraternal reciprocity will they be able together to advance socially and culturally and both make contributions to cultural values. Migrants must not be treated as displaced persons or usurpers of the acquired rights of others.

Again we cite the words of Pope John: "The arrival of the migrant requires an attitude of cordial welcome and of comprehension on the part of the receiving country without egotistic pretensions or unjustified suspicion but with an implicit acknowledgement of an equality of dignity and of the fundamental rights of the human person."

As for the second form of influence on the cultural environment of the receiving country, individual migrants can make considerable cultural contributions by their scientific, artistic, musical, and other contributions. As an example we can mention Karel Ancerl of the Toronto Symphony. Many migrants have founded cultural organizations in Canada and brought their personal contribution to the arts, in music and painting.

Thoughtfully organized, migration movements not only prevent cultural im-

poverishment of the country of origin, but actually bring it a cultural enrichment. When the movements are rational, they create a current of exchange, of collaboration, and of mutual aid between the communities. They establish a constructive dialogue and a renewal. The community of departure can therefore be culturally and socially enriched through these exchanges....

If the community in the departure country looks at migration movements in a spirit of solidarity and as a cultural radiation, and keeps in close touch with those emigrants, a close rapport can be established between the two cultures which can be solidified by reciprocal relationships, occasional returns and permanent exchanges.

The problems which face organizations working with immigrants as they change cultural environments by the migrants are obvious.

For the migrants themselves to gain a cultural enrichment, they should be helped to adapt to the new environment by a thorough preparation before departure, that is, through orientation courses, especially in language. Knowledge of the language of the receiving country is a primary requisite if the migration is to serve as a bridge between two distinct cultures. It enables the migrants to come into direct contact with the new culture and to recognize its positive aspects. Anything that will accelerate this adaptation and make it easier should not be neglected.

For the cultural enrichment of the receiving country, the principal needs for inter-cultural exchange are especially in the following areas:

- Organization to welcome and receive the new arrivals.
- Publication of newspapers, radio and television programs in the native language of the migrants so that the change is not too rapid a break, but rather a progressive adaptation.
- The fastest possible reunion of families, since the cultural adaptation of the migrant is achieved through the intermediary of the children in schools and the parents in contact with neighbors.
- Establishment of day schools in English and French for the immigrant parents and children of pre-school age.
- Establishment of strong and active liaison among all government departments dealing with new Canadians and citizen groups interested in their integration. These groups should be officially recognized by the government and regular meetings should be held with the governmental departments concerned to ensure a co-ordinated and orderly plan of united endeavor.
- Education of the migrant for his naturalization ...

The difference between the "goodwill" approach and the "training" one is sufficiently important to warrant further comment. Goodwill events are geared to

the concept of "learning to accept" people of other cultures, or religious or ethnic groups. Actually a number of people have been brought up to learn to accept people whether as friends or whatever. That is why the phrase "Many of my best friends are Jews or Negroes or Indians" is meaningless. It is quite possible to have friends among such groups and yet be anti-Semitic, anti-Black or anti-Indian deep in one's heart. So the "goodwill" approach, valuable though it may be, may not get at fundamental attitudes and antipathies.

What is needed instead, or in addition, is to *train* people to become more sensitive to multicultural realities. The best solution is not necessarily the one which is easiest for the Canadian bureaucracy.

Can professionals who come up against fundamental cultural differences be trained to use imagination and sensitivity? Can one provide for varying sub-cultural patterns by changing official practices, for instance the ways of recording family data on forms or dress regulations in certain jobs?

If multiculturalism is to become a reality, the Canadian system should *accommodate* itself to encompass new practices....

By their very nature, prejudice, bigotry, and social friction are inherent in the multicultural reality unless or until such time as conscious attempts are made to eliminate them and to produce the "desired" social complex in which the negative forces of bias and bigotry are checked in a harmoniously functioning organism based on cultural differences. Probably all of the current talk on multiculturalism in Ontario is an attempt to bring about such a society....

In the truly multicultural society, neither the one nor the other is preferred type — they will both exist. In other words there will be people of Russian or Latvian heritage who transfer to this land the deepest spiritual treasures of Russia or Latvia and preserve them here in much the same way as the Jews take with them and preserve wherever they go, the Torah and the Talmud. At the same time there will be those who, international or cosmopolitan by inclination, will opt for a new lifestyle and leave the old practices and allegiances — "leave" them and not "reject" them. There is a marked difference between the terms.

And this new lifestyle and the new self it produces need not be the popular Anglo-Canadian image. For example, if an Italian or a Guyanese listens to the serious music programs on the FM stations, who is to say that he is "going Anglo"? And that his "proper" preference, by another's definition, should be the "O Sole Mio" or the calypso of his heritage? The key term here is "by another's definition," instead of by his own choice.

When we talk about the multicultural society in Canada, we talk of the culturally pluralistic society in which that which forms the common core or cement is no longer merely Anglo-Saxon or Gallic, valuable though these have been in the past, but something called Canadian produced from the womb of a land whose sweep Morley Callaghan terms "majestic." We have a land of great dreams, fostered by an "atmosphere" that recognizes that while a historic debt (as Arnold Edinborough points out) is owed to the Indian, French and British, what now exists — this current common core — is not a pale imitation of these, but a new growth to which the term Canadian applies. So that one says with pride "I am a citizen of Canada, I am Canadian. My origins are Guyanese, or Dutch or Irish, but I am now Canadian. And into this well of Canadianism from which I dip, flow the waters of many worlds — and I drink of them all in their new blend."...

Guidelines for conducting intercultural seminars

Introduction

The Citizenship Services Branch regards as one of its main functions the promotion of intercommunication and understanding among the people of many different cultural backgrounds who live within its borders. The various traditions, habits and customs of all these people enrich and enliven our society. They are encouraged to preserve them, but, if they are to participate actively in the daily life and community affairs of this democratic society on equal terms with other citizens, there must be communication and co-operation among all groups. The basis of communication and co-operation is understanding.

As part of its efforts to further this understanding, the Branch has participated in and co-sponsored a number of intercultural seminars. Reports on a number of these are contained in *Outreach for Understanding* to which the reader may wish to refer. The experience gained as a result of these seminars is incorporated below.

It has always been apparent to established Canadians that immigrants must be helped to understand the new society. Voluntary associations have been active in establishing language classes and in using various means of orienting newcomers to the Canadian environment. For several years the Ontario Citizenship Branch has been conducting a reception service at the points of entry. It also has an active orientation program for immigrants, through TV, radio and printed material presented in different languages. It offers short-term night courses for new arrivals in their own language. Classes in English as a second language are held and there is an accompanying publication, Newcomer News, a bi-monthly news sheet in simple English.

Why Intercultural Seminars?

Integration, however, if it is meant seriously, involves a two-way process, a process of interaction. It has to be admitted that, generally, Canadians have been extremely slow to recognize that they are very lacking in their knowledge and understanding of the background of the immigrants. It is true that they can and do attend ethnic folk festivals with displays of folk art, handicrafts, folk dancing and gymnastics. They have learned to enjoy many new types of food introduced to them in ethnic restaurants. The news media present interesting aspects of the life of various ethnic groups in Canada. All this is useful but it does not acquaint members of the host society with the severe and sometimes tragic problems

suffered by immigrants because people who serve them in government offices, schools, hospitals, and places of employment do not understand their traditions and their way of life. Professional and high-skilled workers have their problems, usually in relation to entering the occupations for which they have trained, but otherwise are able to adapt fairly easily to the modern, urban, technological society. It is the less sophisticated people from rural societies who suffer most and these comprise a large proportion of the immigrant population.

A teacher, out of kindness, keeps a newly-arrived eight-year-old after school each evening to help her with English. She does not know that the child gets a beating at home each evening from a grandmother who is caring for her and has never known children to be kept after school except for misbehavior.

An old lady in a hospital refuses to eat. She pitches the food which is brought her at the walls and medical staff start to believe that she is mentally disturbed. Through an interpreter it is discovered that she is extremely angry because her headcovering has been taken away from her and it is a dishonor for her to have her head uncovered, even in bed.

A group of young men congregate on the street in the evening. A policeman tells them to "move along" and "break it up." They are not aware of any wrongdoing. They come from a warm country where few people can afford expensive leisure-time activities. They have been accustomed to passing the time by talking together on the street.

Mothers at a well-baby clinic complain that their babies are allergic to orange juice. The nurse, through an interpreter, advises tomato juice. Neither the interpreter nor the mothers are familiar with tomato juice in their eating habits but they use much tomato paste, similar to ketchup. On the next clinic day, there are sick babies and angry mothers.

A day nursery and evening babysitting program is located in the midst of an immigrant area and the immigrants do not use the service. The municipal recreation department officials think it offers an excellent program and cannot understand why immigrant taxpayers do not participate in it. It has not occurred to them that these immigrants are not interested in hockey, basketball or handicrafts and that their women are not permitted by tradition to attend evening activities except when accompanies by male relatives.

The seminars described in *Outreach for Understanding* were aimed at a broad sector of the community — schools, hospitals, clinics, social agencies, police. Also at government departments dealing with employment, unemployment insurance, workmen's compensation, social services, public health, human rights,

apprenticeship, aging and others. Since then there have been requests for similar seminars in other ethnic communities and in other geographical locations. There have also been requests for assistance in providing consultation, personnel and resource material for professional development days in schools. A government department has asked for the names of persons in ethnic groups who can inform staff about problems of aging in their communities. A hospital has asked for a speaker to discuss with its staff the problems of immigrants in using health services. In one area a plan has been formed to bring together staff from several schools for a workshop after school hours from 3.30-9.00 p.m.

Much more needs to be done and probably there needs to be experimentation with other types of programs. The Multicultural Development Branch is not equipped to conduct all the intercultural programs needed across the province. It is hoped that community organizations and institutions will initiate similar activities. The Branch is ready to provide consultative service, based on its experience in working with immigrants in this and other programs. It has many contacts in ethnic areas and is able to suggest the names of individuals in ethnic communities who can serve as resource people. It is collecting a variety of material regarding ethnic communities in written form, on tape and slides. These will be available on request.

PLANNING A SERIES OF NEIGHBORHOOD INTERCULTURAL SEMINARS

The seminars conducted by the Multicultural Development Branch, now the Citizenship Services Branch, were generally located in a neighborhood where a large proportion of residents belonged to one ethnic group. Invitations were sent to persons in that neighborhood who met immigrants in their daily work — teachers, social workers, public health nurses, staffs of hospitals and clinics, workers in government offices, police, clergy, and other interested persons. As the purpose was to provide information to these community workers, those who presented the information through the program were members of the ethnic group. There also had to be enough members of the ethnic group present to provide intercommunication in small discussion groups. These general steps proved extremely important.

If a broadly-based community organization, such as a social-planning council, wishes to plan a series of seminars, an over-all steering committee will be needed to guide and evaluate the program. Members of the committee should preferably be persons with some experience in conducting community programs, some understanding of immigrant groups and with a knowledge of how Canadian society operates.

If only one seminar is planned, either in a small community or in a local area in a larger city, only a local planning committee will be needed.

Choosing a location

In a city with a heavy ethnic population there is usually no difficulty identifying a neighborhood in which there is a large proportion of people from one ethnic group. In a more scattered area, such as one of the boroughs of Metropolitan Toronto or in smaller urban areas where there is a somewhat even representation of different ethnic groups, this will be more difficult. It will probably be necessary to draw from a wider geographical area. There are, however, some sources of information that can give a great deal of help. School registration usually gives a good indication of immigrant concentrations. Publishers of ethnic newspapers can locate their fellow countrymen from their circulation lists. Banks know who their customers are and where they live.

The planning committee

Once the geographical location is decided, a planning committee can be selected from persons living or working in that neighborhood.

Obviously the committee should be composed of members of the established community and members of the ethnic group.

Members of the established community may be chosen from staffs of schools, social agencies, health organizations or other community organizations. They may include interested and competent citizens from any area such as a housewife, a banker, a grocer. This part of the committee will have contacts in the old Canadian community, will know how to reach them, will be aware of what information they need, and what type of program will attract them.

Members of the ethnic community should be chosen *as individuals* for the input they can provide. Asking an ethnic organization to send a representative is risky. They may choose an outstanding and respected member of their group who may nevertheless be a poor committee member. Some ethnic communities have strong divisions within them based on politics, religion, or regional areas in their own country.

Sometimes groups which claim to represent their total community in fact do not. If the co-operation of one group is invited others may be alienated.

It is important to get committee members from those ethnic organizations who maintain a fairly neutral position and are able to co-operate with various sub-groups in their own community. Open hostility, though a possibility, is unlikely, because ethnic groups wish to present a good image to Canadians. It is important, however, that the committee members are able to work with each other

comfortably. An effective committee should be limited to eight, or, at the most, 10 members. A large committee becomes an inefficient one as more participants talk more and make the process longer. Once the planning is under way, it is inadvisable to admit new members. They have to be oriented, otherwise they present new ideas for consideration which, however commendable, will retard progress.

The chairman

The chairman of the planning committee will likely be a member of the body organizing the seminar. If, for any reason, another chairman is chosen, he or she should be added temporarily to that body in order to report to and keep in touch with the sponsoring group. It is advisable that the chairman of the planning committee also acts as chairman of the seminar, in order to maintain continuity.

If a member of the ethnic group is chosen as chairman, he or she should be a person acceptable to the total ethnic group and well acquainted with Canadian society.

The co-ordinator

The co-ordinator should be an employee of the organizing body unless this is a small group dependant on volunteers. He or she should have skill in organizing, the ability to work with people, the capacity for forethought in planning and meeting deadlines.

The functions of the co-ordinator are:

- to bring together a planning committee;
- to work with the chairman on planning agenda;
- to prepare and distribute minutes of the planning committee;
- to explore possibilities for accommodation and report these to the committee;
- to prepare promotion and publicity material;
- to handle registrations;
- to plan for physical arrangements for the seminar;
- to prepare a report, if there is a decision to issue one.

Working with ethnic groups

All planning committees are different from each other, but, when working with ethnic groups it is well to be aware that they come from different backgrounds and will approach this process differently. Some, particularly those with a British or American orientation, come from democratic societies with institutions similar to Canadian ones. They are quite accustomed to conferences and this type of committee work. Others came from countries where freedom of assembly is not permitted. The very idea of a committee may be strange to them unless they have been in Canada for some time and have participated in similar activities before. At the first committee meeting, for instance, some members may offer to speak on

certain topics simply because they assume they have been invited to the committee because they are expected to be speakers. They may not be accustomed to planning committees, or to committees of any kind. There are indeed, adult native-born Canadians who have never participated in committee work.

The organizing group will have to search out ethnic members for the committee from people they know. People receiving invitations may be unfamiliar with the organizing body and may need some reassurance that it is a viable organization with a good reputation in the community. It is helpful for them to have a verbal invitation from someone they know. This should be followed by a written invitation from the organizing body which makes the invitation official. This letter should state clearly what the duties of the committee will be and how much time it will require.

Members of a group which come from an authoritarian society may accept without question the opinions of the other committee members and especially those of the chairman. Or, if they are young people from a society where the wisdom of age is much more highly regarded than that of youth, they may be hesitant about expressing opinions and may have to be drawn out. On the other hand, members from an ethnic group which has suffered long from being delegated to a position of inferiority will likely be very anxious that its voice be heard and that the program be what they wish it to be.

Functions of the planning committee

The planning committee will have responsibility for:

- deciding the date of the seminar;
- choosing the accommodation;
- planning the program and the method of presentation and the schedule;
- choosing the participants in the program;
- making suggestions for group discussion, leaders, recorders and resource people from the ethnic group.

Choosing a date and time

It is wise to allow three months for planning. From four to six planning meetings will probably be needed. It is not feasible to hold a seminar in July or August because of the conflict with vacations. June and September are very busy for teachers and also for some other organizations. May is a month when there may be annual meetings and conferences, but it is still a possibility. Allowance also has to be made for Christmas holidays and spring school vacation.

In smaller communities where one's residence and one's place of employment are not too far apart, Saturday may be a suitable day for a seminar, but, generally speaking, a week-day is more advisable. Saturday may attract only the deeply

committed, and those who are less interested may be the very persons the planning committee is most anxious to reach. A day which takes one away from the usual place of work and can yet be regarded as a work-day can be quite attractive. The committee may wish to consider holding the seminar on an evening and the following day, or if it is confined to one professional group or the staff of one organization or institution, an after-work seminar for a few hours, with dinner provided, may be feasible.

Choosing accommodation

The building chosen for the seminar should be located in the neighborhood for which the seminar has been planned, accessible by public transporation and with good parking facilities. It should have an auditorium, with good acoustics, large enough to accommodate the number of participants expected and with enough small rooms for discussion groups if these are planned. A gymnasium is inclined to have an echo.

A public address system is likely to be required.

It will be necessary to check smoking regulations and the facilities for registration, coat checking and serving of food. The cost must also be considered in budgeting for the conference.

Churches are available during the week and usually have the necessary accommodation but some of them have very strict regulations regarding smoking.

An ethnic centre may be suitable if it is in the right neighborhood location and has the kind of space required, but it must be a location acceptable to the total ethnic group.

Program

The usual pattern for seminars of this kind is a combination of addresses or panel presentations, discussion from the floor and small group discussions. This can be varied by the use of audio-visual aids and skits. However, some ethnic groups will feel quite uncomfortable about participating in skits and will prefer more academic presentations.

There is no lack of topics for discussion. The difficulty is to choose among them. Too many speeches get very tiring. Four is probably the ideal number, two in the morning and two in the afternoon. As the main purpose and the most vital objective of this exercise is to inform the host society about the newcomers, it is very important that there be plenty of communication between the two groups. The small group discussion gives more people more opportunity to talk.

The program should be flexible, however. If time is pressing, discussion from the floor may be curtailed or eliminated in favor of more time for small discussion groups. On the other hand, if there is a very exciting floor discussion with apparent interest on the part of all participants, and, if the hour is growing late, the audience may be disappointed if the discussion is cut off in order to maintain the time schedule. A good chairman will sense this, and ask a quick decision from the audience as to how the time should be used.

Topics chosen at seminars have been an overview of the ethnic group in the new community, its family life, education, health services, employment, socio-economic problems and the law. Small discussion groups may be general or specialized, relating to the specific topics which have been presented. If the latter pattern is chosen, participants should be asked to specify their preference on their application forms.

Choosing the participants

The program, of course, is presented by members of the ethnic group. Those making the presentations should be knowledgeable about the subject and fluent in English. The committee will have to depend on members of the ethnic group for recommending speakers or panel participants. The image of the ethnic group is enhanced by persons who make competent, articulate presentations.

There may be suggestions that non-professionals such as manual laborers or housewives should make presentations or that interviews should be conducted with them as part of the program, even if this means using an interpreter. It is argued that they, and not professional people, are the ones who have most adjustment problems resulting from their different cultural background. Some feel that they will present situations more dramatically if they are still too new to have learned the language and their problems are still vivid to them. Unfortunately, they are usually unable to make public presentations and often very fearful of appearing in public at all. Interpretation doubles the time period needed, which is usually too short in any case. If this sort of direct input is desired, some interviews might be presented on film or videotape, with English dubbed in.

The resource people

Getting a good representation from the ethnic group is very important. The proportion should probably be about one in four. This will provide three for a small discussion group of 10 or 12 people. Quite apart from their value in providing information is the matter of giving an opportunity for social interaction. Teachers meet the ethnic group only as parents. Social workers and government officials see those who have problems. Health workers encounter those with illnesses. Here they meet them informally in the discussion group, at lunch time and coffee time.

Getting acquainted with people of other cultural groups is one of the best ways of breaking down prejudices and learning to appreciate each other.

The planning committee will have to depend on members of the ethnic group to suggest names of possible resource people. They should be persons who speak English fairly well. It may be hard to find resource people who are free to be absent from their work and employers may have to be approached by the co-ordinator to ask to have them released. Some employers in government departments, hospitals, clinics and social agencies are quite co-operative. It is more difficult for schools to release teachers because substitutes must be procured and paid for, but, in some cases, such arrangements can be made.

Secondary school students often make excellent resource people and school principals are co-operative about excusing them on request. The students are in the middle of the culture conflict between the old society and the new and in an excellent place to see and interpret both. However, it may be that the planning committee members from the ethnic group will not be too receptive to this idea but will prefer to be represented by more mature people.

Resource people will need to feel that the organizing group is a reputable one and should know exactly what is expected of them. Some of them may have little or no experience with conferences or discussion groups. They should know that they are not expected to make speeches, but will be expected to speak freely and informally at any time to provide information to others. They should be recognized and identified by the group discussion leader at the beginning of the discussion period so they will feel more comfortable about speaking up without being called on.

They will probably respond more readily to an invitation from someone they know. It may be difficult for committee members to find time to call them.

In any case, they should receive an official letter of invitation, outlining clearly what is expected of them. They should be asked to telephone or make a personal call for clarification if they wish.

Group discussion leaders

Group discussion leaders are expected to:

- get the discussion started;
- keep the discussion on topic;
- control those who talk too much and encourage those who are too silent;
- refrain from participating too much in the discussion; their job is to get others to do it;
- sum up the discussion near the end of the period.

Leaders may be chosen from the ethnic group or from outside it. Because good resource people from the ethnic group are sometimes hard to find, it seems a pity to use too many of them as discussion leaders where they have less opportunity to contribute. On the other hand, it may be wise to demonstrate that there is good leadership ability within the group.

Recording and recorders

There are two methods of recording – by the use of tape recorders and by having individuals do the recording.

There are advantages to using a tape recorder.

- The total record is available.
- It eliminates the trouble of appointing recorders and collecting reports from them afterward.

There are also advantages to taking minutes by hand.

- Some people feel uncomfortable about speaking into a tape recorder.
- Taking material from the tape and condensing it is a very time-consuming process. Recordings done by people are already condensed.
- Tape recorders are unpredictable. They may break down. Tapes run out. There may not be enough outlets or they may not fit. If acoustics are poor, the tape is not usable.

Finding people to do the recording is difficult if the organizers are not acquainted with the participants. Often, the group discussion leader must ask for volunteers or specifically ask a member of the discussion group to do it.

Members of the ethnic group must not be used for this. It does not leave them enough time to participate, and some may find it difficult to function this way in English.

The planning committee may decide to have discussion leaders or recorders report individually directly to the final plenary session. This may be time-consuming and repetitive, depending on the number of groups. It is a good idea to limit the reporters to listing three or four salient points from the discussion. Another approach is to have groups list the main points from their discussion in large letters on newsprint and tack these up in a conspicuous place after the morning sessions. There may or may not be time at the end of the day.

Reporters should be reminded by the chairman to leave their notes at the registration desk or to send them to the co-ordinator as soon as possible.

As these seminars are merely for the purpose of informing, no recommendations are asked for or voted on.

The time schedule
A one-day workshop may begin at 9.00 or 9.30 a.m. with registration and coffee. If an hour or hour-and-a-half is allowed for lunch, participants are usually ready to quit around 3.30 or 4.00 p.m.

Meals
One of the highlights of the seminar is the ethnic meal. Those unaccustomed to it enjoy the variety and it makes a good conversation piece to begin talking with a stranger. If the organizing group decides on an evening and a day for their seminar they can begin with a meal in the evening and serve a lunch the following day.

The simplest way of serving a meal is to order it from an ethnic restaurant and serve it with paper plates and cups and plastic utensils. A formal sit-down meal should be avoided. A pick-up one allows people to move about and socialize.

Beginning the day with coffee gives some people time to socialize while others are being registered and settled.

Promotion
Invitations should go out at least three weeks in advance. It is important to get as many "front line" people at the conference as possible. These are people who deal directly with the immigrant — the government employee who meets them across the counter, the class-room teacher, the ward nurse in the hospital, the case-work counsellor in a social agency.

It is important, however, to include administrative personnel as well. They are the initiators of programs in their own departments. If they are enthusiastic about the seminar they will be anxious that their staff be present at a similar future one. In any case, they must be approached to ask that their staff be permitted to attend. Letters describing the purpose of the seminar and including a brochure and application form should be sent to heads of government departments, school area superintendents, social agencies, and voluntary organizations with a staff of several people.

The brochure should be attractive but, if cost is a factor, it need not be slick. It should contain the schedule, including topics, the date, place, and cost. Usually the application or registration form can be a part of the brochure, to be torn off and mailed.

If there is a danger of over-registration, a time limit should be specified or a statement that registrations will be accepted in the order in which they are received.

Publicity
The planning committee will have to decide whether or not it wants publicity. Publicity before the event is not recommended because the seminar is planned for specific groups and it may attract others who register first and use up the available space.

Whether or not reporters of the seminar in the media are desirable will depend on the specific circumstances. The organizing body may want publicity for itself or for the cause. However, it should be borne in mind that, if conflicts arise in the discussions, it is this that is likely to get the attention, which would negate the purpose of building harmonious relations between groups.

Displays and kits
Kits containing bibliographies and copies of addresses which give information about the ethnic group are useful to participants. The local library will probably be happy to do a book display. Arranging for displays by ethnic organizations may cause difficulties. Which organizations should be asked? Will some organizations include material which is not acceptable to others?

Registration
If there is uncertainty about the number of registrants it is wise to ask that the registration fee including the meal be enclosed with the registration form. This involves quite a lot of work before the seminar, but means people must commit themselves and it saves taking money at the door. Programs should be available for all registrants.

Because names of persons of other nationalities are sometimes difficult to understand, these should be clearly written, preferably typed, on name tags.

The name tags, meal tickets, and the number of the registrant's discussion group can be attached to the program or included in the kit. Having kits or programs arranged in alphabetical order at the registration desk saves time.

Physical arrangements
A check should be made beforehand to ensure that there are enough ashtrays, that the public address system is in working order, that the coffee equipment is on hand and working, that coat-checking arrangements are available.

Rooms for small discussion groups should be numbered. The location of each should be given to the chairman in written form so he can give directions to participants when it is time to move into this part of the program.

After the conference

The organization which provides the accommodation will appreciate it if all equipment is picked up as soon as possible and the hall left in good order.

Conference evaluation

Simple evaluation sheets can be provided with the kit asking participants for comments regarding the program.

The planning committee may wish to have an evaluation session, particularly if they are planning any follow-up activity.

As a matter of courtesy, thank-you letters are sent to program participants and others who devoted any special effort to the success of the seminar.

The planning committee may decide to send a report of the seminar to organizations represented, or to all participants. If this is done, it is the task of the co-ordinator to collect the information, write the report and see that it is distributed.

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